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The Ideal in Hebrew Legislation. The difficulty of understanding how some of the regulations of the Mosaic Legislation could ever have been literally obeyed has led some scholars to the conclusion that they were never intended to be carried out in practice. They were the expression of an ideal of worship, of social or individual life, of relation to Jehovah. Perhaps the most striking example which these scholars bring forward is that of the Tabernacle. The law of the Tabernacle, they hold, in its various features, shows plainly its practical unreality, and only matter-of-fact people in after ages, who were uncritical and superficial, took the picture for a living thing. It is the priestly Ideal of what a Temple and its worship should be. It existed, to be sure, but only in their devout imaginations or in the hearts of pious worshippers. This is going pretty far, and most of us are inclined to deny this bold theory which solves the problem by destroying it. A remarkable parallel, however, to this "ideal realizing" or "real idealizing" of religious institutions is found in other priestly religious systems. This is notably the case in the Veda, where one of the severest problems relates to the matter of human sacrifices. Definite prescriptions are made there as to the offering of human beings; they are of first importance in the five kinds of animals offered. But scholars are quite generally agreed that these regulations may never have been carried into effect, may have been merely ideals. There are no clear traces of any actual human sacrifices in the Veda. These facts make the likelihood of an ideal element in the Old Testament legislation clearer, whether the extent to which it is admitted by modern scholars is granted or not. The thought casts a geniality over the somewhat dry record of legal details and lends it human interest.

G.

The Septuagint. A glance at all the known facts—they are meagre enough—relating to the origin of this remarkable translation of the Old Testament gives the key to its character and use. It is thought of as a whole, when in fact it was a piece-meal production, made without conscious collaboration on the part of its various translators, in different places and at different times. Alexandria, instead of being the place of the origin of its separate books, is merely the spot where these books were collected, and the legend of its unity fabricated to give it currency and sanctity. It is interesting from this point of view to consider the possibilities in literary and historical criticism which may be able to recreate for us these various authors in their relations of time, place, mental and physical surroundings. This in general can certainly be done, and there is room for much more fine work to which the Germans are setting themselves with patience and ingenuity. The result of this curious phenomenon of translation lies on the surface. The work is very uneven, and the value of one part is no criterion for the worth of any other. At present there is complete ignorance as to the date of particular portions, and perhaps there will always be great uncertainty. Another most striking fact about the Septuagint is that none of it was produced with the conscious purpose of supplying an accurate translation. That is, so far as we can understand, such does not seem to have been the fact. The real aim, the conscious design, was very different, viz.: to recommend Judaism to Greek thinkers,—especially Alexandrian speculative and religious philosophers. There was no hesitancy in altering the text, in paraphrasing a difficult or unpleasant passage. The Septuagint as we have it is a "tendency" document, a "party" writing, in the first place, and only in the second place a translation. It is unique in this